/321 cont./

776 upon himself. Ge-nîvukh beats the seals. He is seen from a distance, but up close he disappears. He does not drive away sickness. In appearance he is "just like a Gilyak."

779 Talismans. Gibel'ka became rich in the following way: His eldest brother, Amgunka, found a piece of red material under a log in the taiga; from that time on he began to get rich. Gibel'ka stole this talisman from him, and then a chkhnaj fell from the sky, and he began to get even richer.

Taru -- talisman -- is an object which falls to a lucky person (kyz narla nîvukh) and which increases the number of things in his possession (for instance, two fur coats instead of one), such as: a May beetle, a piece of gold, a larch with fir cones, a climbing lizard, a worm.

Aleksey caught a goya with three worms adhering to it by suction, and after this there was a lucky catch of fish.

755 Father Konki is very old and by now remembers nothing. But on the basis of dreams he advises the sick -- to make chkhnaj, feed them, and carry them into the taiga.

In recent times he has not had visions and therefore thinks that he will soon die.

/322/

756 Shamanism. A kekhn answers the shaman's questions about sick-
776 ness and medication, but nobody hears his answers. The mightiest master is Tlykekhn (the spirit of the sky). He travels on foot through the sky and with a rope leads the shaman through the air wherever he wishes. The shaman does not take his kekhn along to Mlyvo (the world beyond the grave). The kekhn of Koynyt (1)

[115] 1. The author's storyteller -- a youth who subsequently became a shaman. S. Sh.

comes to him only in a dream or during a seance. He sends him to various gods with tasks, for example, to learn what sacrifice to make. So far he has only pal-nîgyvyn (kekhn). His kekhn is small, with a human face and a body covered with hair.

1: Shternberg--489 E-5 (1890-1897, 1910)1933 RX2 Gilyak RX2
Sakhalin

/341 cont./

524 steps, then he can be killed. The game continues even after the king is taken. If the old man moves back, then a soldier may kill him with a chong; if there are two chong in a row, then the king can come back (1).

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• [115]

1. I offer a variation of the game, recorded by me from the words of the Amur Gilyak Mladzyan, a student in the Institute of the Peoples of the North in Leningrad.

The one who begins to play after the chong comes up moves his soldier on the middle line of nests, in accordance with the number of moves which have come up (by the upper surfaces of the cubes), the appropriate number of rests, starting from the right. Then his partner does the same on his side, and when his soldier comes to land on the spot of a soldier of his partner, which is already standing there, he takes it.

After one of the partners has moved to the end of the battle line, he can, on future moves, cross over to the line of the enemy (his partner) and knock out his soldiers, and when he reaches the end of that line, he is considered the winner.

In spite of the fact that the above description differs from the description of the Sakhalin game of chong in Shternberg, we print it, for it may facilitate an understanding of the above-described variant of the game, although this latter differs considerably from that described by Mladzyan. S. Sh.

/14 cont./

131 50° north latitude and therefore located almost precisely at half
[361] the length of this island which stretches in the direction of the meridian. The Gilyak population on the east coast of the island extends somewhat less far south. According to the information
131 that I gathered from the Gilyak in the Tymy /Tym'/ Valley and
361 in the village of Nyi on the east coast, south of this village and of the mouth of the Tymy River there are four additional Gilyak villages (3), of which the southernmost and last, three days'

[114]

3. Cf. the map accompanying Vol. I of this work. The map drawn up by Schebunin on the basis of the material from the Siberian Expedition of the Imperial Russian Geographical Society shows a few additional place names among them. Therefore, the number of these Gilyak villages is perhaps greater than the one given to me, but perhaps the added names only refer to the summer dwellings of the Gilyak belonging to the winter villages named, or to overnight camping places and other such localities.

journey from Nyi, is the village of Tschamr-wo, beyond which the coast is said to be uninhabited for a great distance. This
• [115] information was later confirmed by the mining engineer Lopatin, who in 1868 made a wearisome journey on foot along this deserted coast; coming from the south he found the first Gilyak village (Tschamr-wo) (4), according to Kropotkin's translation of his

[103]

4. "Tscham-wo," as Lopatin calls the village, or "Tschamr-wo," as I heard it and believe to be correct, has a name in Gilyak meaning "eagle village."

G /15 cont./ 4. (cont.)
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den Verlauf der physikal. Abtheil. der Sibir. Expedition der Kais. Russ. Geogr. Ges. in den Jahren 1859-1862 /Historical Report on the Progress of the Physical Section of the Siberian Expedition of the Imperial Russian Geographical Society in the Years 1859-1862/" (Beiträge zur Kenntn. des Russ. Reichs, ed. by Baer and Helmersen, Vol. XXV, p. 148).

Gi
131 The Negda
G
[36] live permanently along lakes Orel and /16/ Tschlja /Chlya/,
[103] as well as along the river branch connecting them, although there is also a Gilyak village, Tschlja, on the latter. This in-
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[115] formation, which I obtained from a trustworthy Gilyak (Judin
[114] in Tebach) devoted to me (1), was confirmed by later travelers,

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[103]
1. According to Judin's information, among the Gilyak Lake Orel is called Kend-tu ("tu" means "lake"), Lake Tschlja And-tu.
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[103]
[361]
On the former lie the villages of Pfyrpi-wo and Kuldsh, on the latter Tschomokr and Tschlja, and, on the branch of the river which connects the two lakes, the village of Kesf (the "s" is weak) -- all Negda villages, with the exception of Tschlja.

Schenurin (2), Schmidt (3). Middendorff, by the way, calls

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[113]
2. Schenurin found Negda or Nigidal yurts on the east as well as on the west side of Lake Orel. See his journal, which has been published in the article, "O novom" puti iz" Nikolaevsk. posta, chto na r. Amurie, v" Udskii Ostrog" /On a New Route from the Nikolaysv Post on the Amur River to Udskii

Gi 101 G [015]

/136 cont./ A Gilyak from Ytkyrn in the Tymy Valley, very well-versed for his means in the geography of the Amur region and who had undertaken many trading voyages to the mainland and was acquainted with the Ainu and Olcha languages, named for me, among other peoples on the continent already known to me, the "Kăkal," who were said to live along the seacoast to the south of de Castries /De-Kastri/ Bay. There has already been mentioned many times above a village located on the east coast of Sakhalin and at present inhabited by Gilyak and in addition by Orok, which, according to the former people, bears the Gilyak name of "Kăkr-wo" (10). A conjecture as to what circumstance is

G [361] Gi [162]

G [192]

10. "Wo" means "village" in Gilyak.

responsible for this name is /137/ to be expressed later. If, however, we first continue to discuss the names Kăkal or Kăk(a)r, I would draw the conclusion from the fact that among the Gilyak it sounds just the same as among the Goldi and, with minor modification, also among the Manchu that the first borrowed it from the latter, and not vice versa. For along the entire line from the Chongar to the sources of the Ussuri, the Goldi are the immediate neighbors of the Orochi, they have all kinds of associations and contacts with each other; I myself have repeatedly met Orochi passing through Goldi territory; between the Gilyak and the Orochi, on the other hand, there extends a large stretch of uninhabited land, and the contacts between these two peoples can only be exceedingly few. Though the Gilyak in the interests of trade often come down along the west coast of Sakhalin as far as Ssiranussi, the deserted mainland coast, only very sparsely inhabited by Orochi, remains alien and unknown to them. The sea, too, becoming wider toward the south and not freezing in the middle in winter, precludes any contact between the Orochi and the Sakhalin Gilyak living opposite them -- and, of course, to a greater extent the Ainu as well. Judging by those designations, then, the Gilyak seem to have first become acquainted with the Orochi through the Goldi. If one

G Gi 101 177

G [439] [484]

G Gi [133]

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/330 cont./

3. Specifically they were the Gilyak Jaftun and Pryngan from the village of Dshongi, and Tanskin from the village of Nganj-wo on the Liman.

A few years later (1861) Glehn traveled through a section of this coast and made a list of all the villages there, as well as the number and nature of their yurts (4). In comparing my data with his, though they

4. Op. cit., pp. 232 ff.

essentially agree, they nevertheless show some differences which are almost entirely of such a kind as to lead one to conclude that there has been a decrease in the population in this part of Sakhalin during this interval of time. For instance, the number of villages in my list, especially the small ones with only one earth yurt, is larger than in Glehn's, in which the names also occur, but combined with other designations as referring to one and the same, no smaller settlement. Likewise, for the larger villages, my list almost throughout gives a larger number of yurts than Glehn's. This depopulation which took place after my time is fully explained by the above-mentioned severe smallpox epidemic which ravaged precisely this part of the Amur region in the winter of 1857/58. As has been noted, many a yurt died out completely, and in the case of many small settlements which numbered no more than one, only the name survived, which could easily have been taken by later travelers as a synonymous designation for one of the adjacent villages. Where /331/ our reports differ with regard to the nature of the yurts -- whether earth yurts or Chinese yurts -- they always deal with villages which Glehn had not visited and concerning which he therefore could report only on the basis of statements by the natives. For this reason and because in the preceding and following observations I always view the Amur region as of the time of my stay there, I must describe the distribution of the earth yurts and the Chinese winter-yurts on Sakhalin in accordance with the data that I myself collected.

/575 cont./

411 114 he gives an illustration of it and calls it a wooden saber (2) and

2. Vol. IV, p. 1535. The specimen brought back by him and now in our museum is in fact flattened somewhat like a saber in the last third, as mentioned above.

"cudgel of honor." In his opinion it is used only to settle matters of honor in combat, during which it is seized with both hands, and the blows are parried by moving the stick to and fro. His host, the old Negda Oltungab, on the Nemilen (a tributary of the Amgunj showed him how this weapon was used. This agrees essentially with what I learned about it from the Gilyak. During 411 [115] the initial period of my stay in the Amur region, the Patchã-Gilyak Jutschin, a very intelligent person to whom I am indebted for the first groundwork of my Gilyak vocabulary, appeared at the Nikolayev post armed solely with the mungtsche. When I questioned him, he demonstrated the fencing movements for me with his wooden weapon. From his total handling of it, however, it could be assumed without any doubt that it was more than a simple fencing stick or "cudgel." For as he held it in front of him with outstretched right arm, like a halberd resting on the ground, he assumed an air of dignity as though he were a most distinguished person. Also, he did not want to be separated from it even when sitting down. Finally, the respect and regard that he rendered to his mungtsche were also expressed in the fact that at several places where it had been damaged /576/ it was carefully covered with birch bark and through that had not only not suffered in the eyes of its owner, but, on the contrary, had gained in value. All in 411 194 all the mungtsche gave me the impression of a conventional weapon of honor, which originated in ancient times, perhaps in imitation of Japanese lances, and has inherited with the latter its continuing traditional significance. The deep groove always present on the back of the mungtsche, which Middendorff leaves unexplained, but obviously is supposed to represent a channel for the blood, also points to such a prototype.

225 [108] Hunting of the Beluga by the Gilyaks of the Village Puir
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433 As L. Schrenk (1) rightly points out, hunting of the beluga

1. L. Schrenk, Ob Inorodtsakh Amurskovo Kraia, v. II, [Concerning the Natives of the Amur Region)

(white dolphin) does not play an important part in the economy of the Gilyaks which is based on fishing and, to a lesser extent, on seal hunting. Nevertheless, hunting of the beluga, which is now of an accidental rather than systematic nature, contains some features which merit description. These features are:

1) The primitive Communist character of the distribution of the catch. The hunters as well as the other village folk share the beluga. Not so in seal hunting, where the quarry is shared by the hunters only. (2)

2. E. A. Kreĭnovich, Morskoĭ Promysel Giliakov Derevni Kul', [Fishing Industry of the Gilyaks of the village Kul), Sovetskaia Etnografiia, 1934, no. 5.

2) The religious ceremony held by the Gilyaks on the occasion of a successful hunt.

124 We did our best to authenticate the facts we are about to
225 report by writing them down in the Gilyak language under the
●115 dictation of the informant. Besides writing down texts, we collected maps, plans of summer and winter settlements, plans indicating the location of landed property, drawings, etc.

In the present article we publish drawings by the Gilyak Mytka which depict all the important phases of a hunt of the beluga and two accounts of the hunt; one told by the author of these drawings, the other--by the Gilyak Khor.

115 Mytka lives in the village Puir. He is about 35 years old. He is one of the most outstanding and talented Gilyaks I have met. He has a tremendous thirst for knowledge. When I went to see him for the first time, he was lying on his plank-bed and reading Goroda i Gody [Towns and Years] by K. Fedin, a book that he took out from the library at his place of work. Mytka is very much interested in problems of technology. The model of the airplane that I brought to the anthropological and ethnographical museum was made by him for his son. Mytka likes to draw, but, unfortunately

115 his drawings have not been preserved. He is unable to go to Leningrad to study for he cannot leave his family and his old father.

225 Mytka made the sketches of the beluga hunt at my request.
124 Three of these are rough sketches which [109] I was fortunate enough to find at Mytka's. They are considerably better than the final sketches in which Mytka partly imitates the style of sketches he had seen in Russian books. (1)

1. On publication we were forced for technical reasons to substitute slanting lines for Mytka's shading.

Description of the sketches:

Sketch 1. The Gilyaks, having sighted a beluga, depart on the hunt.

Sketch 2. The Gilyaks have driven the beluga to a shallow. The Gilyak at the prow is about to throw the harpoon.

Sketch 3. A detail relating to the second sketch.

Sketch 4. Flight of the harpoon aimed at the beluga; the harpoon is supposed to hit the beluga at the moment when it emerges from the water.

Sketch 5. The beluga drags the float behind it. When the harpoon hits the beluga, the tip of the harpoon which is tied to a long strap, remains in the body of the beluga. The movements of the beluga are hindered by the float attached to the other end of the strap.

Sketch 6. The Gilyaks have caught the float and are getting ready to thrust the second harpoon at the beluga.

Sketch 7. The Gilyaks haul the beluga to the side of the boat and are about to kill it with a blow of a lance in the area of the respiratory orifice.

Sketch 8. The Gilyaks take the beluga which is fastened to the side of the boat to the village. An old woman sits on the shore and beats on a board using two sticks. This peculiar music stands for a welcome for the killed beluga.

Sketch 9. The hunters have brought the beluga to the village. The inhabitants of the village have come out to meet them and are about to haul the beluga ashore. The old woman continues to play on the board.

Sketch 10. The Gilyaks haul the beluga ashore.

Sketch 11. A Gilyak cuts up the beluga.

Sketch 12. The Gilyaks depart, each with his share of the beluga.

Sketch 13 & 14. The head of the beluga on a birch (From photographs).

198 urla-dus 'good meat' they say amra-elvla-dus 'amra bad
225 meat.'

əkila-dus 'bad meat' they say amra-urla-dus 'amra good meat.'

etc.

225 Apart from taboos pertaining to names the hunters must
784 also observe other taboos during the hunt. Thus, for instance one must not pour water out of the boat onto floe where seals had been killed. Xifkun, who told me about it, said that he all but lost his sight as a result of pouring water out of the boat onto floe with killed seals on it.

It is forbidden to stick a knife in the ground during the hunt.

It is forbidden to spit in the blood of a seal, etc.

[85] Not only the hunters are supposed to observe a number of taboos; the same holds for those who remain home and, especially for women.

Thus,those who remain home must not do any laundrying in the house of the owner of the boat. They must not pass any objects to one another across the fire, for, in that case, the seal at the seine would swim through it.

They must not cut leather for shoes (kiʼid), otherwise the tola-ke might tear.

They must not cook hearts of seals until after the hunt.

A pregnant woman must not approach the sea shore, otherwise all ice might be carried off to sea and the hunters would not be able to hunt seals.

115 In this connection I quote from my Sakhalin diary one of my conversations with the Gilyaks. This conversation took place in the village Khoi on the western shore of Sakhalin (50 versts from the town of Aleksandrovsk on June fifth , 1928. I was sitting in Gilyak Roygin's yurt. Present were, besides Roygin and myself, the Gilyaks Kavzgun, Chulkin, Furaga and the late old man Pletunka, as well as one of my friends and the interpreter L. LA. Shternberg.

225 Roygin said: "When you go seal hunting in the spring you
825 know all that is going on at home. The seal will tell all. The
787 seal will not tell the good things, but he will invariably tell the
626 bad things that are going on at home. If, say, the woman at
784 home starts scratching her head , the seal on the floe will scratch his head with his paw. If they are fighting at home, the seals will start fighting. If the woman wash something at home and hang it out, the hunter is bound to miss the seal even it if were not more than five steps away from him. We say that all the hunter can do is hit the linen. Obviously, the 'god' kəs

462 fragments. Finally she threw into the water grass muzŋisŋar.
782 Soon the sea closed quietly over the remains of the sivuch
225 thrown into it.

Now Xitkun's wife bent and picked up as many pebbles as
372 there were sivuch heads. At home she threw them into the
782 fireplace. These pebbles are called uskis 'pay' (j-uski-d
225 'to pay,' s - suffix of the implement of action).
775 There arises the question why this pebble is called pay and why the Gilyaks pay for the hunt to the master of fire?

Of some help in answering this question may be the following opinion of the Gilyaks of which I was told on Sakhalin in 1927 by the Gilyak Murmur of the village Chayvo. Murmur informed me that while the hunter is still asleep the master of the fire hunts seals for him. If the master of the fire fails to kill a single seal, then the hunter will fare no better. "We sleep, fire first kill seal. Fire seal not kill, we also not kill."

The ceremony of throwing the heads into the sea concludes the seal hunt.

115 A seal hunt. (1) Supplement
225

1. This is a translation from the Gilyak language. The text was taken down in the village Hiski, 40 versts from Kul, on July 10, 1931, and was told by old man Jajpan.

225 In the spring we came to a summer village, we were suffering hunger, we caught only fish, catching bullheads on hooks, only ate. Then the sea ice moved. The pilaŋ said: "Let's hunt seals. How many will go? Six gathered to go. "Women make mos, make muvi." Then we slept. In the morning we got up and ate. "Prepare your things, harpoon tips, harpoon shafts, oars, small benches, and put everything in the boat." Then we brought out things to the boat and put them down. All got down into (entered) the boat. Then we pushed off the shore. Five rowed. Then, rowing, we got to sea. After we got to sea, we came alongside the shore. When we came alongside the shore, we pulled out the boat and lighted a fire. The fellows said: "Big man (2) make

2. I.e. pilaŋ

tŋaj." The big man made tŋaj. He made two tŋaj; one was at

9: Hawes--ix-x T-3 (1901) 1903 Gilyak
116, 115

"My thanks are due first of all to Mr. X., my interpreter on the island of Sakhalin, a man of rank and education and a convict, without whom these investigations could never have been made. A few days before these words were penned, I received a letter telling of his escape to Japan—after many exciting experiences—'packed up in a cupboard.'

To Mr. Ellinsky, I am also deeply indebted, not only for the meteorological records of Alexandrovsk, but for many notes, which he had made on the subject of the natives.

In confirming my own observations of the fauna and flora of the island, I have derived assistance from the [x] work ot two St. Petersburg professors, A. M. Nikolsky and Fr. Schmidt."

9: Hawes--80 T-3 (1901) 1903 Gilyak
116, 115

"My interrogator, Mr. X., turned out to be himself a convict, the son of a very high official in St. Petersburg, and the husband of the Countess of ——. A highly educated man, speaking English, French and German, besides his native tongue, he was surprisingly au courant with English literature."

9: Hawes--156 T-3 (1901) 1903 Gilyak
116, 115

"Our new acquaintance's name was Vanka, (1) and he must go down stream to the next

1. This is really Russian nomenclature, Vanka being a diminutive of Ivan, as Bertie of Herbert.

village of Irr Kirr to fetch a companion, his cousin—how many times removed I am not in a position to state. The cousin's name was Armunka, that is as near to it as we could get in Russian."

9: Hawes--180 T-3 (1901) 1903 Gilyak

116, 115

"I have strong doubts as to Vanka's sincerity. He was very faithful to us, yet the possibility of getting 200 rubles in the next few months was a consideration which few Gilyaks or Russians would have hesitated to risk by truth-telling."

9: Hawes--204 T-3 (1901) 1903 Gilyak
116, 115

"Our crew consisted of a Gilyak elder and two youths. The old man's name was Yungkin, but we called him Captain, or Charon, indiscriminately, for I could not look at him without his calling to mind the famous ferryman of the river Styx.

We made good progress, for our new crew were good oarsmen; Yungkin was reputed to know every inch of the coast, and, indeed, he had need to."

115 [97] Since little has been published about the Gilyak up to the
121 present time, I took advantage of my visit of several years duration in the Amur country to study this small tribe somewhat more in detail. All races are of interest, not only in themselves, but because they furnish material for advanced scholarship. If the professional ethnologist should find something in this sketch which can be used for the purpose of such comparative study, it would give me great pleasure.

The material I present here is based largely on my own experiences and investigations, but in part it is based on notes which I gathered from those Russians who had frequently come in contact with the Gilyak. I was always careful to question several people about each subject, for the sake of greater accuracy. The statements, moreover, usually coincided. (1)

1. For my reports about the Gilyak on the island of Sakhalin, with whom I had little personal contact, I am largely indebted to a physician who lived there: Dr. A. Lebedev.

101 I. Geographical Distribution and Population.
131 The tribe of Gilyaks (2) which belongs to the Mongolian
182

2. The word is usually written "Giliak" but because the "g" is hard in pronunciation, I added the "h". [RCH: The author througout spells the word Ghiliakin.]

race lives partly on the island of Sakhalin, partly on the continent, in the coastal region of East Siberia, that is, on the lower Amur and on the sea coast around the mouth of this river, as well as on the De Kastri bay and the Kaiser bay. On the latter, the Gilyak are found only sparsely and more temporarily. On the island of Sakhalin they occupy the northern half, especially the Tym river valley, and the east and west coasts. In the summer they occupy one or another place, according to where fishing [98] is best; but in winter they always go back to their villages.

On the lower Amur the true Gilyak are to be found only as far as the village of Bogorodskoye, 150 versts up-stream from the city of Nikolayevsk. From Bogorodskoye up to the Amur tributary of Gorin, that is, from about 51 degrees north latitude, there lives a people that may be considered a cross between the Gilyak and the Goldi They call

796 in this the proof of seriousness or mourning; rather, it is entirely enough to assume that in this way they want to avoid making the archer unsteady by noisy behavior, and thus to bring him into the danger of missing his mark. Or is the torture that they impose on the poor animal before its death meant to be a symbol of the serious nature of this festival? Even this conception seems untenable to me, for why should one torment an expiatory sacrifice that already has to suffer enough by its innocent death, as happens in this case; and, besides, does not the cruel treatment of the bear before its death give the impression of proceeding entirely from the overbubbling festive joy of the celebrators? Unfortunately, the traveller was unable to give any hints as to the significance of the ceremonies described, since the Gilyak were themselves unable to explain them. They celebrated [382] the festival the way their fathers and forefathers had celebrated it, without worrying any further about the meaning of the various actions. Jakobsen's friends in Nikolayevsk were equally unable to give him adequate explanations on this subject. Probably, therefore, we need more frequent and more detailed observation than is available today before we can see into the matter clearly.

115 173 539 Finally, a saga current among the Gilyak which Jakobsen heard from a Russian station master who had lived in their territory for a long time. It goes as follows: A long, long time ago there appeared on the Amur coming from the east a small vessel full of enormously strong people of a dark complexion. These went ashore, attacked the villages, burned them down, and, without distinguishing age or sex, killed and ate all the inhabitants that they could lay hands on. Sailing up the river, they acted in the same fashion in the land of the Goldi till finally the invaded tribes recovered from their terror, banded together and moved in large hordes against the barbaric enemy, whom they then defeated in a bitter battle. All the cannibals were killed and their ship was destroyed. From this time on, the Gilyak always add, no more foreign people came to the Amur River from the east up to the time when the Russians appeared at the mouth of the river and took possession of the land.